

2574
The BOLDNESS and FREEDOM of
APOSTOLICAL ELOQUENCE recom-
mended to the Imitation of MINI-
STERS.

A
S E R M O N

OCCASIONED BY THE

D E A T H

Of the Reverend and Learned

JAMES BATE, M. A.

Late RECTOR of St. PAUL's, DEPTFORD,

And formerly FELLOW of St. John's College, Cambridge.

By COLIN MILNE, L. L. D.

RECTOR of NORTH-CHAPEL, in SUSSEX,

And LECTURER of St. PAUL's, DEPTFORD.

"For I have not shunned to declare unto you all the
Counsel of God."

HEB. xxi. v. 17.

L O N D O N,

Printed for the AUTHOR, and sold by G. BURNET, at
Bishop Burnet's Head, near St. Clement's Church, in the
Strand.

M DCC LXXV.

13-75

The British and Foreign
Antiquarian and Numismatic Society
has the honor to acknowledge the receipt of
the sum of £1000 from the
British Museum



THE
S. F. R. M. O. N.
D. N. E. T. H.

OF THE
JAMES B. A. T. E. M. A.
THE BRITISH AND FOREIGN
ANTIQUE TRADING CO. LTD.
LONDON

BY COLLIN MILLER, D. L. D.
RECTOR OF NORTH CHURCH, LONDON
AND SECRETARY OF THE
BRITISH MUSEUM
LONDON

LONDON
THE BRITISH MUSEUM
LONDON

ADVERTISEMENT.

IT is necessary to inform the Reader, that the following Discourse contains the Substance of two Discourses, delivered, on the same melancholy Occasion, in the Church of St. Paul, Deptford; the one, on the third of last September, in the Afternoon, being the Day on which Mr. BATE died; the other on the Sunday Morning following.-----This last, indeed, only, was properly intended for a Funeral Sermon: But the Preacher, in his Character of the Deceased, having principally enlarged on that distinguished feature of his Pulpit-Eloquence, its BOLDNESS and FREEDOM, he thought
it

ii ADVERTISEMENT.

it more eligible, on reviewing the Matter, to accommodate the Discourse to that circumstance, by making his first Sermon the groundwork, and incorporating with it such parts of the other, as could, without difficulty, or impropriety, be made to coalesce.

Church of St. Paul, Dedford; the
 one, on the 1st of Septem-
 ber, in the Afternoon, being the
 Day on which Mr. Bate died:
 the other on the Sunday Morn-
 ing following.-----This last, in-
 tended only, was properly intended
 for a Funeral Sermon: But the
 Preacher, in his Character of the
 Deceased, having principally en-
 larged on that distinguished feature
 of his Pulpit-Exposition, its Bord-
 The and Freedom, he thought

The BOLDNESS and FREEDOM of A-
POSTOLICAL ELOQUENCE recom-
mended to the Imitation of MINI-
STERS.

A
S E R M O N

ACTS II. Verse 41. latter part.

—AND THE SAME DAY THERE
WERE ADDED UNTO THEM ABOUT THREE
THOUSAND SOULS.

SUCH was the success of St. Peter's ce-
lebrated Sermon upon the day of Pen-
tecost! and such were the first-fruits of the
Apostolical Ministry!—A glorious earnest
of the future conquests of Jesus, and of the
rapid propagation of his Gospel which
was so quickly to succeed; when the har-
vest should be too abundant for the la-
bourers employed to reap it; when

B

“Kings

“Kings should become Nursing-fathers
 “to the Church, and their Queens be-
 “come its Nursing-mothers:” when, in
 fine, Ethiopia, India, and the distant isles
 should “stretch out their hands unto
 “God,” welcome the “joyful sound”
 of a Redeemer, and, with chearful con-
 sent, become “Kingdoms of the Lord,
 “and of his anointed.”

It is my purpose in the subsequent dis-
 course, sacred to the memory of a rational,
 and bold, and manly Preacher—a Preach-
 er who professedly formed himself upon
 the first and best models in Scripture;—
 to delineate some of those peculiar excel-
 lencies of Gospel-Eloquence, which our
 Apostle so eminently displayed in the
 present instance, and which Ministers, af-
 ter his example, cannot, on all occasions,
 too carefully cultivate, nor too strenuous-
 ly exert.—And may that God, who “com-
 “mands the blessing” out of Zion, “even
 “life for evermore,” graciously conde-
 scend to seal with his approbation, and
 second with the powerful efficacy of his
 Grace, the imperfect efforts of the mean-
 est of his servants—crown with success
 every well-intended endeavour to add
 new subjects to the Mediator’s Kingdom
 —give Ministers strength to “declare
 “the

“ the whole Counsel of God”—and give his people the hearing Ear, the understanding Heart, and the willing Mind, that they may neither mock at his Counsel, nor spurn at his reproof!

I SET out with observing, that, in the Sermon of St. Peter, we may discover a force of reasoning which is invincible; and, in the hearers, a conviction which is irresistible, and compels consent. Of all the methods that have been invented of confuting an adversary, there is not one that is stronger, or more triumphant, than that of confuting him by his own principles: for, by what right, shall he reject *my* proposition, if possessed of the same degree of probability with *another* proposition which he himself receives as evident and demonstrative? Now, it is this method of reasoning which St. Peter adopts in the Sermon under review; and it is this method of reasoning, likewise, which all the Apostles adopted in their discourses to the Jews.

“ WHAT argument, Men, Brethren, “ and Fathers,” (may we suppose Peter to have addressed them in the name of the five hundred witnesses of the Resurrection, who, at that time, seem to have composed the whole body of Christians)——

“ what argument can you advance in fa-
 “ your of *your* religion, which concludes
 “ not by the clearest, the most evident
 “ induction, in favour of *that* religion
 “ which we are commissioned to promul-
 “ gate? Will you alledge the singular
 “ *priviledges* of your legislator? Will you
 “ tell us, that Moses was, at two different
 “ times, forty days and forty nights, in the
 “ immediate presence of God, upon the
 “ Holy Mountain? Will you tell us far-
 “ ther, that he conversed familiarly with
 “ God, as a man converseth with his
 “ friend? We allow the argument its
 “ full force, but then it concludes for us.
 “ Jesus, the Legislator of Christians, en-
 “ joyed *priviledges* still more glorious
 “ than Moses. God hath raised *him* from
 “ the dead. He hath loosed the bonds
 “ of Death,—hath said to the grave, I
 “ will be thy plague—hath not suf-
 “ fered his Holy One to see corruption :
 “ and that same Jesus, whom ye, with
 “ wicked hands, have crucified and slain,
 “ God hath, at his own right hand, exalt-
 “ ed, to be a Prince and a Saviour, to
 “ be both Lord and Christ.

“ AGAIN, will you alledge the purity
 “ of the *morals* inculcated by your reli-
 “ gion? Will you tell us, that those mo-
 “ rals

" rals universally tend to discountenance
 " idolatry, to conduct men to the true
 " and living God, to inspire them with
 " piety, with charity, and with zeal? Your
 " argument is demonstrative, but then,
 " like the former, it concludes for us.—
 " In effect, what but those very objects
 " have the morals of Christianity in view?
 " To what would we, the Heralds of the
 " Lord Jesus, engage you, which *Moses*
 " and the *prophets* did not engage you to
 " before? To what would we engage
 " you, but to break off your sins by re-
 " pentance; to become worthy of the
 " promise which is made to you, and
 " to your children; to save yourselves,
 " in short, from this untoward genera-
 " tion? What do we demand, but that
 " ye divest yourselves of anger, and ma-
 " lice and revenge, and their kind-
 " red vices, and put on, in their stead,
 " as the elect of God, that spirit of
 " charity, which is the very bond of
 " perfectness, which unites us, as you
 " see, in heart and in mind, which
 " prompts us to have all things common,
 " to be continually with one accord in
 " the temple, to sell our possessions, to
 " make distribution of them to all, ac-
 " cording as every man hath need."

" ONCE

“ what argument can you advance in fa-
 “ vour of *your* religion, which concludes
 “ not by the clearest, the most evident
 “ induction, in favour of *that* religion
 “ which we are commissioned to promul-
 “ gate? Will you alledge the singular
 “ *priviledges* of your legislator? Will you
 “ tell us, that Moses was, at two different
 “ times, forty days and forty nights, in the
 “ immediate presence of God, upon the
 “ Holy Mountain? Will you tell us far-
 “ ther, that he conversed familiarly with
 “ God, as a man converseth with his
 “ friend? We allow the argument its
 “ full force, but then it concludes for us.
 “ Jesus, the Legislator of Christians, en-
 “ joyed *priviledges* still more glorious
 “ than Moses. God hath raised *him* from
 “ the dead. He hath loosed the bonds
 “ of Death,—hath said to the grave, I
 “ will be thy plague—hath not suf-
 “ fered his Holy One to see corruption :
 “ and that same Jesus, whom ye, with
 “ wicked hands, have crucified and slain,
 “ God hath, at his own right hand, exalt-
 “ ed, to be a Prince and a Saviour, to
 “ be both Lord and Christ.

“ AGAIN, will you alledge the purity
 “ of the *morals* inculcated by your reli-
 “ gion? Will you tell us, that those mo-
 “ rals

" rals universally tend to discountenance
 " idolatry, to conduct men to the true
 " and living God, to inspire them with
 " piety, with charity, and with zeal? Your
 " argument is demonstrative, but then,
 " like the former, it concludes for us.—
 " In effect, what but those very objects
 " have the morals of Christianity in view?
 " To what would we, the Heralds of the
 " Lord Jesus, engage you, which *Moses*
 " and the *prophets* did not engage you to
 " before? To what would we engage
 " you, but to break off your sins by re-
 " pentance; to become worthy of the
 " promise which is made to you, and
 " to your children; to save yourselves,
 " in short, from this untoward genera-
 " tion? What do we demand, but that
 " ye divest yourselves of anger, and ma-
 " lice and revenge, and their kind-
 " red vices, and put on, in their stead,
 " as the elect of God, that spirit of
 " charity, which is the very bond of
 " perfectness, which unites us, as you
 " see, in heart and in mind, which
 " prompts us to have all things common,
 " to be continually with one accord in
 " the temple; to sell our possessions, to
 " make distribution of them to all, ac-
 " cording as every man hath need."

" ONCE

" Behold

"ONCE more"—(may we suppose our
 Apostolical Preacher to have continued)
 "Will you alledge the *miracles* perform-
 "ed in proof of your religion? Will you
 "tell us of the wonders displayed by
 "God in the land of Zoan, in the Wil-
 "derness, and at the Red Sea? Will you
 "remind us of the fire from the Lord
 "which consumed Nadab and Abihu?
 "of the earthquake which swallowed up
 "Corah and his company? of the rod
 "which, struck against the rock, made
 "the waters to flow? or of the ass which,
 "speaking, rebuked the madness of the
 "prophet? Your argument here, too, is
 "demonstrative—But here, too, it unan-
 "swerably concludes for us. Look a-
 "round you—Behold the gift of Miracles
 "already imparted to those who *have*
 "believed, and ready to *be* imparted to
 "all who are *willing* to believe. See
 "each of us performing wonders, which
 "but a *few*, but a *very* few of those Di-
 "vine men, whom you so highly vene-
 "rate, were ever endued with the power
 "of operating. Behold the last days
 "spoken of by your own prophet Joel *
 "literally come to pass. See the Spirit
 "of God poured out upon all flesh—

* Joel ii. Verse 28, 29.

"Behold

“ Behold our sons and our daughters prophesying—our young men seeing visions, our old men dreaming dreams, and even our servants and our handmaidens honoured with the gift of miracles.——What evidence then do you require of our veracity, which we are not able and willing to afford you? You refuse to believe our depositions. You affect to think, that we are five hundred persons who labour under the same enthusiastic frenzy, who are extravagant enough to imagine, that we have seen a man whom we have *not* seen—that we have touched a man whom we have *not* touched—nay, that we have conversed with a man, with whom we have *not* conversed: Or, you suspect us to be impostors; you take us for madmen, who are ready to suffer imprisonment, tortures, and death in all its most terrible array——and for what?—for the capricious and unfruitful pleasure of deceiving mankind.—You believe us frantic enough to hold a conduct so extravagant. But bring forth your sick. Let your Demoniacs, let your Lunatics be brought before us. Produce your dead in our presence, Confront us with the Medes, with the
 “ Par-

“ Parthians, with the Elamites—Let Cap-
 “ padocra, let Pontus and Asia, let Egypt,
 “ let Phrygia and Pamphylia, let all the
 “ Nations, let every Kingdom send of
 “ their inhabitants. We shall give hear-
 “ ing to your deaf. We shall open the
 “ eyes of your blind. We shall make
 “ your lame to walk. We shall dispos-
 “ sess your demoniacs. We shall raise
 “ your dead. And we, we *unlearned and*
 “ *ignorant men*, we fishers, we tent-ma-
 “ kers, we toll-gatherers, shall converse
 “ in their own languages with all the na-
 “ tions of the habitable world. We shall
 “ explain the prophets. We shall fore-
 “ tell future events. We shall unfold
 “ the sublimest mysteries. We shall give
 “ you ideas of the Divinity, precepts on
 “ the conduct of life, and a plan of Mo-
 “ rality and Religion nobler and more ele-
 “ vated than your Doctors, than your
 “ Philosophers, than Moses himself.—
 “ We shall do more. We shall render
 “ you partakers of all these gifts.—The
 “ word of wisdom; the word of know-
 “ ledge; faith, the gifts of healing; the
 “ working of miracles; prophesy; the
 “ discerning of spirits; diversity of tongues,
 “ and their interpretation;—all these
 “ shall be communicated to you by our
 “ Ministry.” SUCH

SUCH were part of the arguments of St. Peter; for your time, and my remaining subject, will not permit me to mention them all. The force of reasoning, my dear brethren, (I borrow the sentiment, though not the exact words, of a much-admired writer*, to whose animated compositions the Preacher acknowledges more obligations than one.)—The force of reasoning ought to be the soul of every discourse—In effect, what charity is in religion, reasoning is in eloquence. Without charity, we may have a phantom of religion, but we cannot have the essence. —“ Speak with the tongues of angels, “ have the gift of prophesy, understand “ all mysteries, possess all faith even to “ remove mountains, distribute all your “ goods to the poor, give even your body “ to be burned; if you have not charity † ”—it is the decision of an Apostle —“ you are nothing.” In like manner, in eloquence, but especially in Christian eloquence, speak with authority—open treasures of erudition—give scope to the finest and most lively imagination—measure your periods ever so exactly—give your subject every advantage which voice, and gesture and accent can give it: yet, with-

* Saurin. † 1 Cor. xiii. Verses 1, 2, 3.
 out

out reasoning, without the force of argument, it is nothing—"it profiteth nothing"—it is as sounding brass, or as the tinkling cymbal."—We may stun, but we never can convince. We may dazzle, but we cannot enlighten. We may make Enthusiasts, but we never can make Christians; for Christianity is a rational religion. We may please the fancy, but never, without arguments accompanied by the blessing of God, shall we be able to change, to sanctify, to transform the heart.

BUT farther—in the Sermon of St. Peter, we discover that boldness and freedom so becoming a Christian Preacher: and, in the soul of the hearers, that indelible impression which the Preacher scarce ever fails to make, who is, himself, impressed with the importance of his subject, and filled with confidence in the justice of his cause.—

MY Brethren, admirably as we are taught to conceive of this noble part of Evangelical Eloquence, there are many circumstances, it must be confessed, which, in these days, render, if not the attainment, at least, the exertion of it, extremely difficult.—In reality, whether it be the weakness of our faith—an improper distrust in our own abilities, moderate as those abilities generally are—a criminal
attention

attention to certain habits of delicacy which we are willing to preserve with the world—"the fear of man," which always "bringeth a snare"—or, an apprehension sometimes, perhaps, too justly founded, of having that proverb applied to us, "physician, heal thyself;"* and that cutting reproach, "what do ye more than others?"†—Whatever, in short, be the cause, the fact is certain, that the Ministers of the Lord Jesus Christ seldom speak with that authority becoming the commission which they bear, the Master whom they serve, or the salvation which they announce. Never, indeed, had Orators a finer field to command, to enforce, to extort attention. Never were subjects more susceptible of a grave and solid eloquence.—We have the most powerful motives to urge; we have the strongest passions to excite—We have an eternity of glory to promise, and an eternity of misery to denounce. We are sent on the part of a Master, in whose presence, even the Kings of the earth are but "as the drop in the bucket," or, "as the small dust of the balance"—Yet, insensible to these privileges, and unimpressed with the grandeur of our office,

* Luke iv. 23.

† Matt. v. 47.

we either shrink affrighted from the contest, or, more criminal still, we learn to temporize. We learn to conceal our indignation when excited by vice—We learn to ally our ministry with our interests; to seek our own glory, not that of our Master, to “make a merchandize”* of the word, as the Scripture emphatically expresses it, and lightly to gloss over enormities, for vengeance upon which, even “the stone doth cry out of the wall, and the beam out of the timber doth answer it.”

Not so our magnanimous Apostle. In the very face of danger, surrounded by the murderers of his glorified Master, Peter, unawed by their looks, undaunted by their mockings, unappalled by their threats, stands resolutely up with the eleven, and, coming forward in the croud, taxes them with their crime, exposes all its aggravated baseness, “sets in array against them the terrors of the Lord;”—then turning, by a masterly transition, from the alarming to the affectionate—reminds them of the beneficence of this Jesus—reminds them of his miracles of mercy—of that preference which he had graciously vouchsafed the Jews above all

* 2 Peter ii. 3.

the nations of the world—a preference which, he farther reminds them, they had most ungratefully abused. Hence those pressing solicitations for his death—hence that reiterated cry, “Away with him, away with him; crucify him, crucify him; his blood be on us, and on our children.”—Hence those cruel reproaches—“He saved others, himself he cannot save—If he be the Son of God, if he be the King of Israel, let him come down from the cross and we will believe.”—Hence, too, the dreadful variety of his sufferings; the crown of thorns, the purple robe, the ludicrous scepter;—mockings, scourgings, buffetings without number;—insults from Caiaphas,—insults from Herod and his men of war,—insults from Pilate,—insults from the soldiers,—insults from the meanest of the people:—the extension of his blessed body—the piercing of his hands, of his feet, and of his side.—All these our Preacher, like a skilful orator, most faithfully delineates, most powerfully displays. He speaks. He urges. He thunders—and, in fine, by the energy of his discourse, the intrepidity of his manner, triumphs over all opposition, sheds a holy terror into the minds of his hearers, and of the crucifiers

crucifiers of Jesus makes profelytes to his Religion.

Do you think, Christians, that any human considerations would have deterred our Apostle? Indeed, what considerations could have been capable of deterring him? Is it that there are clouds upon his faith? It is not possible—he could say with the Apostle John, “We declare unto you that which we have heard; which we have seen with our eyes; which we have looked upon, and which our hands have handled of the word of life.*” He had conversed with the Lord Jesus in person. He had been with him on the Mountain of Transfiguration †—he had heard “the voice” proceeding “from the excellent glory; this is my beloved Son, in whom I am well pleased. ‡”—Nay, farther, he had seen him issuing from the tomb; loaded with the spoils of death and of hell; he had seen him ascending up on high, § and received into the bosom of God, amidst the acclamations of Angels hymning it in triumph, “Lift up your heads, O ye gates, and be ye lifted up, ye

* 1 John i. verses 1, 3.

† 2 Peter i. verse 17.

50, 51.

† Matthew, chap. xvii.
§ Luke xxiv. Verses

“ ever-

“everlasting doors, that the King of
 “Glory may come in.”—Well—but
 may not the courage of our Apostle be
 damped by the fear of reproaches and
 recriminations? No—for those he will
 effectually confound by the purity of his
 intentions, and by the sanctity of his life.
 Shall he not then recoil, in full view of
 the sufferings which superstition and
 cruelty are preparing, in order to crush
 this hated Religion in the bud? His ti-
 midity had already cost him too dear.
 Already had it wrung from his eyes all
 the bitterness of sorrow, and from his
 breast all the pungency of remorse. The
 Tyrants of the Church cannot inflict tor-
 ments so excruciating as those which the
 Apostle has already felt in the exercise
 of repentance; and if he must be a Mar-
 tyr, if he must “stretch out his hands,
 “and be carried whither he would not,”
 he chuses much rather to be the Martyr
 of Religion, than hazard to be a second
 time the Martyr of Apostacy.

MINISTERS of the Lord Jesus Christ,
 behold our Master in the art of preach-
 ing. The sincerity, the intrepidity, the
 constancy of our Apostle, are models of
 perfection, upon which every good Pastor
 ought to form himself. How worthily,
 indeed,

Indeed, did this zealous servant of Jesus repair, by his future attachment to the Church, the wound which his early timidity had given it. Methinks I see him on the day of Pentecost bringing back into the fold of the Saviour those wandering souls, whom the scandal occasioned by his weakness had, perhaps, estranged from it. Methinks I see him flying from Pontus into Galatia—from Galatia into Bithynia—from Bithynia into Cappadocia—from Cappadocia into all the provinces of Asia—from Asia to Rome—and leaving behind him in his progress, the kingdom of Satan demolished—the temples of the false Gods forsaken—the idolaters converted:—Triumphs worthy of a Preacher, the first effect of whose ministrations had been the miraculous conversion of three thousand at one sermon*, and of five thousand at another†! Methinks I see him dragged from tribunal to tribunal, and from province to province; summoned to appear, sometimes before the Jews, sometimes before the Romans—every where loaded with the scars and with the reproaches of the Saviour—every where confessing his name—every where preaching the Gospel of the Kingdom—and, at

* Acts ii. verse 41.

† Acts iv. verse 4.

length,

length, expiring upon a cross, dying for that Redeemer who, himself, had died, and in a similar manner, for him—and exclaiming with his last breath, in the confidence of being soon with his Master, “ Lord, thou knowest that I love thee; —Lord, thou knowest all things; thou knowest that I love thee.”

Am I right, Brethren, in my conjecture? Have you not, more than once, since I began this Discourse, reflected, with some degree of envy, upon the distinguished situation of those happy Christians, who enjoyed the inestimable advantage of hearing so excellent a Preacher, as the Apostle Peter? and have you not said to yourselves, “ such exhortations would have found the way to my heart; they would have troubled my security —alarmed my conscience, and produced effects which the Ministry of to-day is quite incapable of producing.” —

But, Christians, have you thoroughly scrutinized your wishes upon this subject? Or, are they only the suggestions of the moment, and formed at random? Examine yourselves well, before you answer this question—compare the taste of modern Auditories with the genius of

D

that

that Preacher; compare their extreme repugnance to be *told* the truth with his determined boldness to *declare* it. For my own part, I am firmly convinced, that, to the bulk of modern congregations, no Preacher would be less agreeable than St. Peter: nay, of all the Discourses which are addressed to you, none, perhaps, are received with such disgust, even by the most Orthodox themselves, as those which are expressly formed, either upon the Sermons, or on the writings of this Apostle.——

Would St. Peter, think you, in addressing an audience, part of which have passed twenty, part thirty, part forty years, in a criminal indolence with respect to Religion; who, like Gallio, “care for none of these things,” and are indifferent, whether the essential Doctrines of Christianity concerning a Redeemer—concerning a heaven and hell, are realities or fictions.——Would St. Peter, think you, after hearing the blasphemies in our streets—after witnessing the slanders in our houses—after informing himself of those secret impurities which it were impure to mention, and those abominable excesses which are committed in the very face of the Sun——

would

would St. Peter, I say, have satisfied himself with preaching in a loose and superficial manner—with reading, in an unimpassioned tone, some unimpassioned lecture upon Moral Virtue? would he have satisfied himself with administering *lenient* remedies, where the violence of the disease so loudly calls for the extirpating *knife*, or the exterminating *caustic*? would he have satisfied himself with touching *tenderly* the fore, or, indeed, with any thing less than *bottoming* the corruption?

Would St. Peter have told you, what some in this Assembly would always wish to be told, that faith alone is sufficient? Recollect his advice to the Jews of the dispersion, “add to your faith virtue.”—Recollect his advice to the multitude in Solomon’s porch. Recollect his answer to the question, “Men and Brethren, what shall we do?”—In the one place, “repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins,”†—In the other, “repent ye therefore, and be converted, that your sins may be blotted out.”‡—Would St. Peter have taught you that election to eternal life is absolute and un-

* 2 Peter, i. verse 5.

† Acts ii, 38.

‡ Acts 3. verse 19.

conditional? what then means that exhortation in his second Epistle, introduced with a “wherefore the rather”——“give diligence to make your calling and election sure.” *

FINALLY, would the Apostle of the Circumcision have delivered from this Pulpit, what I, myself, from more Pulpits than one have heard inculcated on the people, that “because sin abounds, grace will much more abound.” Would he, who repeats it once and again, “be ye holy, as God who hath called you is holy—be ye holy in all manner of conversation†”—would he, think you, have made a jest of all personal holiness, as is now, alas! so frequently done by many who call themselves Ministers of Christ’s Religion, and would be thought fellow-labourers with the Apostles whose doctrines they demolish? Would Peter have told you, plead the merits of Christ, plead them boldly; and then, without any efforts of your own, you may, with the Ethiopian Eunuch, “go on your way rejoicing?”

CHRISTIANS, when doctrines so palatable, so commodious to corrupted nature, and so well qualified to promote its

* 2 Peter i. verse 10.

† 1 Peter i. verses 15. 16.

corruption, are daily retailed from the pulpit, and daily swallowed with the most undistinguishing credulity by the people; it is little to be wondered at, that those Ministers who have set themselves "as a flint" to oppose them, should meet with every species of contumely and abuse. Hence, by some they are termed Heretics, Moralists, setters forth of strange doctrine, and similar names of reproach; by others, who assume a somewhat higher tone, unfaithful Stewards of the Mysteries of God; unilluminated Teachers, who have thrust ourselves into the Church of Christ, who have not entered in by the door, like the Shepherd of the Sheep, but climbed up, as thieves and robbers, by some other way, and are come to steal, to kill, and to destroy. Indeed, with the contradiction of sinners, and the revilings of the multitude, the Preacher of Gospel-Righteousness must ever lay his account. Doth he lash, with a becoming spirit, the licentious principles and the licentious practices of the age? the vengeance of the age will wreak itself on his head. Describes he, with that luxury of feeling, which sincerity scarce ever fails to inspire, the exquisite delights of Religion; and, by the winning attractives of a bright

bright example, shews he all its excellencies attainable? discovers he a manly indignation in his chastisement of vice? a generous freedom in exposing the abettors of it?—He is a “pestilent fellow”—He is a “troubler of Israel”—He is a “Micah, who never prophesieth good things, but evil.” Above all, doth a severe and indefatigable search into the sacred records, convince him of the dangerous tendency of certain favourite and popular Doctrines? and doth a love of truth, operating with all its evidence, prevent him from suppressing this conviction, nay, urge him by the most animating motives, to incur every hazard both of character and fortune, in undeceiving mankind?—what, I beseech you, is the consequence? either the arrow of detraction flieth in secret, or the pestilence of slander wasteth at noon-day:—for, whilst passion is so powerful an advocate for vice, and those Doctrines only are warmly espoused which tend to palliate vice, and make the “worse appear the better reason,”—while this is the prevailing delusion, and such numerous means are employed to extend its influence—never will the Religion of the Bible have for its votaries the million, nor the Teachers of
that

that religion, which is holy, harmless, and undefiled, be highly honoured for their works sake, or have that estimation with the world which their zeal in so worthy a cause might seem so properly to deserve.

It is not, however, for the Soldier of the Lord Jesus Christ, to decline the combat from despair of victory—to faint from fatigue of the journey—or meanly to sink under the burden, because he has “laboured in vain, and spent his strength for nought”—A time is fast approaching, when the “good and faithful servant shall enter into the joy of his Lord.” A time is fast approaching, when, escaped from the ingratitude of a world, which hated his Master, before it hated him, he shall receive ample amends for its indignities:—his labours shall meet an approbation which was here denied him:—his work shall be with the Lord; his judgment shall be with his God—a God, who is the patron of truth, and will reward, in the most distinguished manner, every honest endeavour to investigate, and every sincere and ardent desire to diffuse it, unsuccessful as such endeavour or such desire may have been.

To

To this blessed termination of a long, laborious and useful Ministry, it has pleased God, in the depths of his infinite wisdom, to conduct from the head of numerous combatants striving for the prize, your late excellent, rational and scriptural Pastor, Mr. BATE—by whose death, Learning is deprived of a very considerable ornament; Christianity, of a firm, and able and unwearied Champion; the Protestant Religion, of a strenuous advocate; the Church of England, of a zealous defender; his surviving son, of a most affectionate father; this parish, of a burning and shining light, who, for upwards of forty years, taught you, undaunted, the whole Counsel of God; and the world, of as honest, and upright and undefining a character as ever adorned it—a character which, I am convinced, will long be remembered with veneration by the wise and sensible part of his hearers; and, indeed, be quickly forgotten only by those deluded persons amongst us, whose increasing number he lamented, whose uncharitable spirit he abhorred, whose Party-Nostrums he regarded with the most sovereign contempt.

It would be ridiculous in me, my Brethren, on the foundation of so short an acquaintance as that which subsisted betwixt your late worthy Rector and myself, to pretend to have discovered all those excellencies of his character, which might either be mentioned to his honour, or deserve to be proposed as models of imitation to others—in effect, all that I have hitherto said upon this subject, and all that I have further to say, respect those *features* only of his character, for the reality of which I have the fullest conviction of my own mind. These I shall now briefly recall to your remembrance; and I doubt not, that, as in going along, you must acquit me of any sinister views from the payment of a tribute that is merely voluntary, you will likewise do me the justice to believe, that my principal, indeed my sole intention in the whole of this matter, is to do service to Religion, which the Pastor, whose worth we commemorate, adorned while living; and, in this imperfect transcript of his virtues, may still, I would flatter myself, continue to recommend, even though dead.

AND, in the first place, Christians, I declare it as my sincere belief, that your

believe

E

late

late Minister was a real believer in Christianity. Nor think this, my Brethren, a little praise—There are many now-a-days, who can mount a Pulpit, declaim for Religion by the hour; talk of faith, the merits of a Saviour, imputed Righteousness, and the like——then descend into the world, mix with the dissipated and the gay, laugh at the Doctrines which they had pretended to establish, and mock at the credulity which they had laboured to abuse—Not so your forty years Shepherd—He was a sincere believer in the Gospel—I speak it from undoubted evidence—not from his public Ministrations; for those I had not the pleasure of attending—not from his writings, * though those are keen, and ardent, and sharp as a two-edged sword: but from private conversations that were frequently vouchsafed me, of which Religion was generally the topic. In these conversations, from which, you need not be told, a man's real sentiments on any subject, may, at all times, be more certainly discerned than either in the Pulpit, or from the press—In these conversations, I always received the clearest, and most ample conviction, that Mr. BATE was, in truth, what he professed

* Vide the appendix.

himself,

himself, a sincere believer in the glorious Gospel of Jesus Christ. And, my dear Brethren, suffer me to add, what a regard for Religion will not suffer me to suppress, that, had I myself been an *Unbeliever*, the argument before me—that, I mean, drawn from the unfeigned faith of my lamented Brother in the Ministry—a Brother possessed of such uncommon abilities, both natural and acquired—A man, too, who, upwards of fifty years, had employed the utmost researches of a fine and penetrating genius in examining the evidences of Religion, of the truth of which he was more and more firmly convinced, as he advanced in his enquiry——this single argument would have had greater weight in influencing my belief, and converting me to the Gospel, than a thousand Sermons of a less judicious Preacher, or a thousand publications of a less consummate Divine.

BUT farther—of his merits as a Public Speaker, I cannot affirm from personal knowledge. You, however, who have frequently had the satisfaction to hear him, will be able to judge whether I, in any degree, approached the likeness, when I told you, in beginning this

discourse, that, in his Pulpit-eloquence, he seems to have formed himself upon the first and best models in Scripture. He was an Elijah,—“very jealous for the Lord God of Hosts.” He was a Boanerges, a Son of Thunder,—who “cried aloud, who spared not, who lifted up his voice like a trumpet.” He was a Paul of Tarsus,—who could say to an Elymas, “thou full of all subtilty and mischief, thou child of the Devil, thou Enemy of all Righteousness;”—who could make a Felix tremble on the bench; nay, withstand even a Peter to the face, when this last was to be blamed. He was an Apollos,—“an eloquent man, and mighty in the Scriptures.” He was a John the Baptist,—who respected not the persons, who respected not the stations of Men,—who could say to the Pharisees of his time when they deserved the reproach, “ye generation of Vipers”—who could boldly tell a Herod, “it is not lawful for thee to have thy brother’s wife.”—He was a Jeremiah, who could unsheath the formidable sword of the Divine Vengeance; and was little careful to *adorn* the house of the Lord, whilst the conflagration of iniquity which was reducing it to ashes, required all the assistance that could be got to extinguish the burning.

As

As to his Doctrines, I need not remind you, that they were those of pure and unadulterated Christianity, for which his affection was ever strong and decided. He came not to you, as Ahimaaz did to David, without tidings. He brought you good tidings of great joy. He fed you, indeed, with the "finest of the wheat;"—not with useless subtleties and barren speculations—not with strifes of words, unprofitable and vain—not with profane babblings, and oppositions of science falsely so called, which "minister questions," as remarks an Apostle, "rather than godly edifying:" but with the sterling and uncorrupted truths of the Gospel; with the words of plainness, of soberness, and of a sound mind. Indeed, such was the complexion of all his public instructions, and so benevolent their tendency, that, * "whilst many a pulpit resounded, and still resounds, with angry nonsense, or enthusiastic humour, his was a well of water springing up into everlasting life, where drank, and were refreshed for years, many a Jacob of this congregation, both himself, and his children, and his Servants."—He hated Enthusiasm, because Enthusiasm is

* See Dean Meggot's Sermon, on the death of Dr. Hardy.
hostile

hostile to Morality. He loved the Religion of the Bible, because the Religion of the Bible has holiness for its end.

SUCH, my Brethren, is the Pastor whom you have lost—a Pastor, upon whom, (whilst some of you, perhaps, are triumphing in his loss, from a hope that his liberal sentiments and rational principles are perished with him)—many, I doubt not, with me, are looking back with regret. To you then, whether the more numerous, or only the more grateful part of this congregation, I finally address myself. Loved you your late servant in the Lord? sorrow you for his loss? improve the Providence, by preparing to follow him—demonstrate your attachment to his memory, by a continual deference to his advice. “Remember the words which he spake while he was yet with you”—*He* taught you practical Christianity; see that you renounce it not for unmeaning raptures, and visionary flights. *He* taught you the Doctrines of God; see that you exchange them not for the licentious Doctrines of men. *He* taught you, that your faith, to be genuine, must operate by love; beware of believing, that a solitary faith is sufficient, and that
the

the love which it should produce is all vanity and delusion—I, for mine own part, do solemnly profess, that, whilst I have the happiness of being continued amongst you, **HOLINESS TO THE LORD** shall be the ultimate end of all my ministrations: and, when I cease to preach this Doctrine—when I veer but a single point from my purpose—when I count it reproachful to suffer shame for the name of Jesus—when I speak “Peace,” where conscience has previously maintained a war—when I prophesy smooth things to the people; words of vanity, which tend but to deceive, words of flattery, wherein there is no profit—then “may my right hand forget her cunning—may my tongue cleave to the roof of my mouth”—and I for ever be proscribed from the Society of God.

I conclude, by offering my ardent prayers to Almighty God, the great Master of Assemblies, that he would, at all times, be pleased to send forth pious and faithful Labourers into his Vineyard; that, at this time, in particular, he would repair the breach which this congregation have sustained, by sending them a Pastor after his own heart—a Pastor who shall feed them with knowledge and understanding
—not

—not with the “empty froth” of unmeaning speculations—not with the “deadly poison” of immoral and enthusiastic Doctrines; but with the “solid food” of the Gospel of the Lord Jesus Christ; with the “wholesome food” of that Doctrine, which is “according to Godliness.”

“BELOVED, my heart’s desire and prayer to God for you all is, that you may be saved”—With the sincerest affection, I commend you to the blessing and assistance of God, and to the sacred influence of the word of his Grace, which is able to build you up, to make you wise unto salvation, and to give you an inheritance among all them which are sanctified. And the very God of peace sanctify you wholly—and I pray God, your whole spirit, and soul and body may be preserved blameless unto the judgment of the grand discriminating day—that so, when the great Shepherd shall appear, you may also appear with him in glory, and be the joy and crown of rejoicing to the Shepherd whom you have lost, in the presence of the Lord Jesus Christ at his coming. AMEN.

APPENDIX,

Containing a LIST of such of the Writings of the late Reverend Mr. JAMES BATE, as have fallen into the Hands of the Author of the preceding SERMON.

1. **T**HE Advantages of a National Obedience of Divine and Human Laws. An affize Sermon, preached at Maidstone in Kent, March 13, 1734, before the Lord Chief Baron Reynolds.

2. The Practice of Religion and Virtue, the only sure foundation of Friendship. A Sermon preached at St. Paul's, Deptford, June 24, 1738, before the Society of Ubiquarians.

3. Infidelity Scourged; or Christianity vindicated:—I. From the scandalous aspersions of Mr. Thomas Chubb in his four late Dissertations. II. From the sophistry of a late book, called, "Christianity not founded on Argument."

34 A P P E N D I X.

4. A Parochial Letter to the Inhabitants of St. Paul's, Deptford, on occasion of the Rebellion in 1745.

5. Two Sermons preached at St. Paul's, Deptford, in 1745, and 1746, before the Society of Ubiquarians; the one entitled, "the Faith and Practice of a Christian, the only true foundation of Rational Liberty"—the other, "Human Learning useful to true Religion."

6. Human Learning highly useful to the Cause of true Religion. A Sermon preached in Canterbury Cathedral, September 13, 1753, at the Annual Meeting of the Gentlemen educated at Canterbury School.

7. An Essay towards a Rationale of the Literal Doctrine of Original Sin; or a vindication of God's wisdom, goodness and justice in permitting the fall of Adam, and the subsequent Corruption of our Human Nature. This Essay, published in 1752, he afterwards greatly enlarged, and re-published in 1766, under the Title of,

8. A Rationale of the Literal Doctrine of Original Sin, occasioned chiefly by some of Dr. Middleton's writings.

9. The

A P P E N D I X. 35

9. The Practical use of Public Judgments. A Fast Sermon preached at St. Paul's, Deptford, February 6, 1756, on account of the Earthquake at Lisbon.

10. A Summary View and Defence of the Scheme of Redemption; in a Parochial Letter to the Inhabitants of St. Paul's, Deptford, Printed in 1772.

THE UNIVERSITY OF CHICAGO

PHYSICS DEPARTMENT
RECEIVED
JAN 10 1964
FROM THE PHYSICS DEPARTMENT
OF THE UNIVERSITY OF CHICAGO

TO THE PHYSICS DEPARTMENT
OF THE UNIVERSITY OF CHICAGO
FROM THE PHYSICS DEPARTMENT
OF THE UNIVERSITY OF CHICAGO